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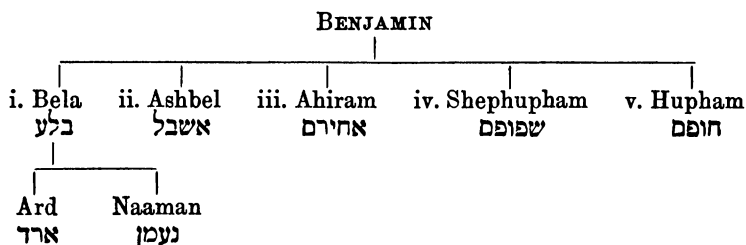
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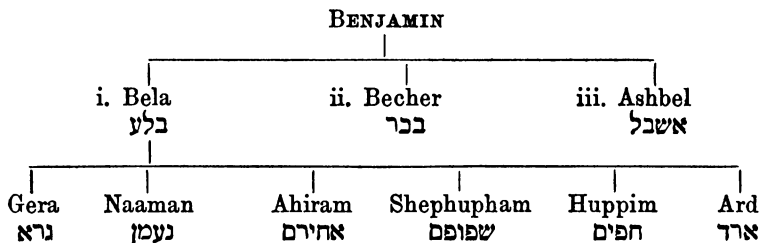
## THE GENEALOGIES OF BENJAMIN

(NUM. XXVI. 38-40, 1 CHRON. VII. 6 ff., VIII. 1 ff.).

1. *The Genealogy in Numbers and Genesis.*—Num. xxvi. 38-40 gives the following genealogy of Benjamin.



In Gen. xvi. 21 the list is somewhat fuller and differently arranged. In the fuller text of the LXX it stands thus:—



2. *The Genealogy in 1 Chron. vii. 6 ff.*—A very divergent list is to be found in 1 Chron. vii. 6 ff. It agrees with the list just given in ascribing to Benjamin only three sons, and deriving from these the individual branches. The last of the three, however, is not Ashbel (better Ishbēl = Ishba'al, "Man of Baal"), but Jediael (ידיעאל), which is therefore apparently a kind of translation of Ishbēl in which is sub-

stituted for the divine name Baal, one that was less objectionable<sup>1</sup>. The verbal adjective יָרֵעַ does not occur in the Old Testament, but must have meant "intimate friend." Jediael accordingly is practically equivalent to the Arabic *ḥalīl* "l-lāh", the common designation of Abraham.

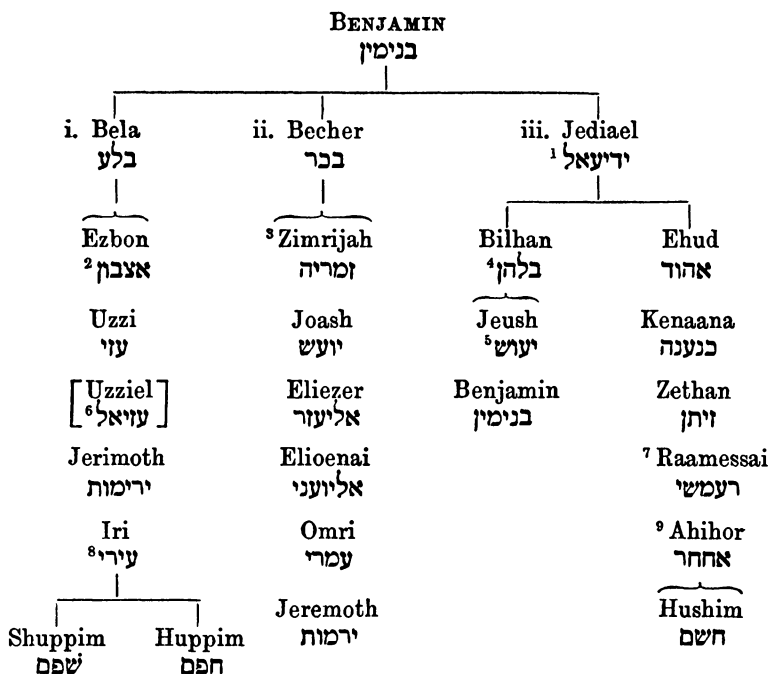
The text reads in general smoothly. In verse 10 the words, "and the sons of Bilhan; Jeish and Benjamin" (וּבְנֵי בִלְחָן יַעִישׁ וּבִנְיָמִן), are to be taken as a parenthesis. The names that follow are still sons of Jediael. Verse 12 is a kind of appendix: "Shuppmim" and "Huppmim" are here sons of Ir (עִיר; in ver. 7 עִירִי, ὅ οὐρεῖ = עוּרִי), the youngest son of Bela. The next words, חִשִּׁים בְּנֵי אֲחֵר, EV "Hushim, the sons of Aher," are corrupt. There can be no doubt that Hushim in turn is to be assigned to the youngest son of Jediael, whose name in ver. 10 is given as Ahishahar. We may conjecture, however, that Ahishahar (אֲחִישָׁחַר) is a modification of Ahihor (אֲחִיחֹר), "my brother is Horus" made for the purpose of eliminating the name of the foreign god. We should therefore read "Hushim, son of Ahihor" (חִשִּׁים בֶּן אֲחִיחֹר). Thus we can easily account for the meaningless "Aher" in ver. 12 (אֲחֵר)². It should be noted also that the remarkable name Tarshish (תַּרְשִׁישׁ) in ver. 10 becomes in ὁ Παρμεσσαί—i. e. רַעַמְשִׁי (רַעַמְשִׁי written in middle Aramaic characters), a thoroughly Egyptian name. Besides some post-exilic names of persons (Uzzi, עוּזִי; Eliezer, אֱלִיעֶזֶר; Elioenai, אֱלִי־עֹנַי; and the enigmatical "Jeremoth," יֵרֵמוֹת), the list of "sons" contains two names of places: Anathoth, עֲנַתְתָּ, and Alemeth, עֲלֵמֶת (1 Chron. vi. 45); but the text is probably corrupt: for "and Jeremoth and Abiah", and Anathoth and Alamothe," read, "And Jarmuth (he built Anathoth and Alemeth, or he was the father of Anathoth and Alemeth)"³. The whole list, 1 Chron. vii. 6–12, will therefore stand as on opposite page.

<sup>1</sup> Compare "Jehiel, son of . . . ." (יְחִיאל בֶּן חֲכַמְוִי), 1 Chron. xxvii. 32, with the parallel "Ishbaal of Beth Camon" (יִשְׁבַּעל בֵּית חַמְכָּן), 2 Sam. xxiii. 8: for the emendation see the present writer's *Fundamente israelitische u. jüdische Geschichte*, p. 15 f.), where Jehiel (יְחִיאל) is a translation of Ishbaal (יִשְׁבַּעל read as יִשְׁבַּעל).

<sup>2</sup> ὁ has καὶ Σαπφειν καὶ Ἀπφειν καὶ υἱοὶ Παωμ (ὁ Ὀρα. Ἀσοβ) υἱὸς αὐτοῦ Ἀερ (ὁ Ἀορ), i. e. υἱοὶ [ῶ]ρ[α]. Α[σ]ωμ.

<sup>3</sup> ὁ Ἀβιουδ, ὁ Ἀβιου = ואביו.

<sup>4</sup> יֵרֵמוֹת ואביו for וירמות הוא אבי ענתות ועלמה or וירמות הוא בנה את ענתות ועלמה וענתות ועלמה.



3. *The genealogy in 1 Chron. viii. 1-40.*—Greater importance attaches to the list in 1 Chron. viii. This has been treated already by H. W. Hogg<sup>10</sup> in so admirable a manner that I can for the most part adopt his results in their entirety. Of the greatest importance is his acute discovery that verses 30-40<sup>11</sup>, contain the genealogy of the b'nē Becher, the Benjamite clan to which, as the present writer had sought to show<sup>12</sup>, Saul belonged. Hogg maintains with justice against an assertion of Eduard Meyer's, that this passage, which

<sup>1</sup> See note 1, p. 344.

<sup>2</sup> Compare the name of one of the "Judges," Ibzan, אִבְזָן (Ἰβζαν), of Bethlehem (Judges xii. 8, 10).

<sup>3</sup> MT זמריה. Compare the south Arabian ذمري يدع, and the Canaanite Zimrida (Tell Amarna tablets) = זמרידע.

<sup>4</sup> Identical with the Horite clan Bilhan (Gen. xxxvi. 27).

<sup>5</sup> Compare the Edomite clan in Gen. xxxvi. 5, 14, 18.

<sup>6</sup> A variant of the preceding name.

<sup>7</sup> Ῥαμεσσαί, MT רעמשי (and so Ῥαρεσαι).

<sup>8</sup> Ῥα Ουρ[ε] (Ῥα Ουρας) = עירי; in ver. 12 for Ir, עיר, Ῥα has Ῥα (Ῥα Παυμ, Ῥα Ιερμυμ) = עירי. Compare the Judahite, Er, ער (Gen. xxxviii. 3, 6 f., xlv. 12; Num. xxvi. 19; 1 Chron. ii. 3, iv. 21).

<sup>9</sup> MT אחיסור.

<sup>10</sup> J. Q. R., vol. XI, 102-114.

<sup>11</sup> According to Hogg, 30-38.

<sup>12</sup> Fund. isr. u. jüd. Gesch., 14.

recurs in ix. 36-44, is in its proper place in chap. viii; only, verses 28 and 29 have been imported from ix. 34, 35. The present position of verses 30-40 in chap. 8, however, is probably not original. Becher is, according to Gen. xlv. 21, 1 Chron. vii. 6, and the original text of 1 Chron. viii. 1, the *second* son of Benjamin. Accordingly we should look for his descendants immediately after the sons of Bela enumerated in verses 3 and 5 (see below), and there is where they probably in fact originally stood. Thence they were inserted in chap. ix (36 ff.), the last two verses (viii. 39, 40) being omitted by a mistake. Hogg has allowed himself to be misled by an assertion of Eduard Meyer's<sup>1</sup> (that verse 39 is the direct continuation of verse 27) into disconnecting verses 39 and 40 from the genealogy of Saul, and finds in the "sons of Eshek" (עֶשֶׁק), by a hazardous conjecture, the descendants of Shua (שׁוּעַ), a son of Gera, whose name he happily restores in verse 4. The LXX<sup>2</sup>, however, shows that Shua is an inferior reading for Shema (שׁוּעַ for שְׁמַע), which is identical with "Shimei, son of Gera" (שְׁמַעִי בֶן גֵּרָא) in 2 Sam. xvi. 5 ff., xix. 17 ff., 1 Kings ii. 36 ff., who would scarcely be still directly represented in post-exilic times. It is therefore quite accidental that verses 39 and 40 are not repeated with the rest in chap. ix. The whole passage viii. 30-40 was later transferred to the end of the chapter (viii) on account of its length, verses 28 and 29 being inserted from chap. ix.

To convey a clearer idea of the structure of the chapter, we give an attempted restoration of it based on Hogg's work. Its simplicity is in its favour. We shall give, A the English, B the Hebrew, C Notes on the Text.

## A.

1 And Benjamin begat Bela, Becher, and Ishbel, and Ahiram, 2 and Naamah, and Gera. 3 And BELA had sons: Addar 5 and Shephuphan and Hupham.

30 And the SONS OF BECHER: [Abdon and] Zur and Baal and Ner and Kish 31 [and Gedor] and his brothers Zechariah and Mikloth. 32 And Mikloth begat Shimeah. 33 And Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan (and Malchi-shua and Abinadab and Ishbaal). 34 And the son of Jonathan was Meribaal, and Meribaal begat Micah. 35 And the sons of Micah were Pithon and Melek and Tahrea and Ahaz. 36 And Ahaz begat Jehoaddah, and Jehoaddah begat Alemeth and Azmaveth and Zimri. And Zimri begat Mozah. 37 And Mozah begat Baana: Raphaiah his son, Eleasah his son, Ezel his son. 38 And Ezel had six sons, and these are their names: Azrikam his firstborn, and Ishmael and Sheariah, and Obadiah, and Hanan. All these were the sons of Ezel. 39 And the

<sup>1</sup> *Die Entstehung des Judentums*, 161, n. 2.

<sup>2</sup> ὁ ΑΒΕΙΣΑΜΑΣ (ὁ ἈΛ ΑΒΙΣΟΝΕ).

sons of Eshek his brother: Ulam his firstborn, Jeush the second, and Eliphelet the third. 40 And the sons of Ulam were mighty men of valour, archers, and had many sons and sons' sons, an hundred and fifty.

3<sup>b</sup> And Gera was the father of Ehud and the father of Shimei. 6 And these are the sons of Ehud; these are heads of clans of the inhabitants of Geba and Jiglom unto Manahath(?). 7<sup>b</sup> And he begat Uzza and Ahihor. 8 And Ahihor begat in the plateau of Moab of his concubine, whose name was Baara, Hushim. 9 And he begat of Hodesh his wife Jobab and Zibia and Mesha, and Milcom and Jeuz and Sachiah and Mirmah. These are his sons, heads of their clans.

11 And Hushim begat Abitub and Elpaal 13 and Beriah and Shimei—these were heads of clans of the inhabitants of Aijalon; they put to flight the inhabitants of Gath—and their brothers (were) Shishak and Jeremoth.

12, 17, 18 And the SONS OF ELPAAL: Eber, and Meshullam and Hizki [and Heber] and Jishmerai, (he built Ono and Lud and its daughters). And Jigaliah and Jobab, 15 and Zebadiah and Arad [and Eder], 16 and Michael and Ishpah and Joha (were) the SONS OF BERIAH.

19 And Jakim and Zichri [and Zabdi] 20 and Elioenai and Zillethai and Eliel 21 and Adaiah and Beraiah and Shimrath, the SONS OF SHIMEI.

22 And Ishpan and Ebed and Eliel 23 and Abdon and Zichri and Hanan 24 [and Hananiah] and Elam and Anthothijah (?) 25 and Iphdeiah and Peniel, the SONS OF SHASHAK.

26 And Jishmerai, and Shehariah and Athaliah 27 and Jaareshiah and Elijah and Zichri, the SONS OF JEREMOTH.

40<sup>b</sup> All these were of the sons of Benjamin.

#### B.

1 2 ובנימן הוליד את בלע בכר ואשגל<sup>1</sup> ואחזרם<sup>2</sup> (2) ונעמה<sup>3</sup> וגרא<sup>4</sup>;  
 3 5 30 ויהיו בנים לבלע אדר<sup>5</sup> (5) ושפופנ<sup>6</sup> וחופם<sup>7</sup>: (30) ובני בכר<sup>8</sup>  
 31 [עברון ו]צור<sup>9</sup> ובעל וגר וקיש<sup>10</sup> (31) [וגרור]<sup>9</sup> ואחזי וזכריה<sup>11</sup>  
 32 33 ומקלות<sup>12</sup>: (32) ומקלות הוליד את שמאה<sup>13</sup>: (33) וגר הוליד את  
 קיש וקיש הוליד את שאול ושאול הוליד את יהונתן ואת מלכישוע  
 34 ואת אבינדב ואת אשבעל: (34) ובן יהונתן מריבעל ומריבעל הוליד  
 35 את מיכה<sup>14</sup>: (35) ובני מיכה פיתון<sup>15</sup> ומלך<sup>16</sup> ותחרע<sup>17</sup> ואחז<sup>18</sup>:  
 36 (36) ואחז הוליד את יהועדה<sup>19</sup> ויהועדה הוליד את עלמת<sup>20</sup> ואת  
 37 עזמות<sup>21</sup> ואת זמרי וזמרי הוליד את מוצא<sup>22</sup>: (37) ומוצא הוליד את

- 38 בענא<sup>23</sup> רפאיה<sup>24</sup> בנו אלעשה בנו אצל בנו: (38) ולאצל ששה<sup>25</sup>  
 בנים ואלה שמותם עזריקם בכרו וישמעאל ושעריה ועבריה וחנן כל  
 39 אלה בני אצל: (39) ובני עשק<sup>26</sup> אחיו אולם<sup>27</sup> בכרו יעוש<sup>28</sup> השני  
 40 ואלפלט השלשי: (40) ויהיו בני אולם אנשים גבורי חיל דרכי  
 קשת ומרבים בנים ובני בנים מאה וחמשים:  
 3<sup>b</sup> 6 (3<sup>b</sup>) ונרא הוא אבי אהוד<sup>29</sup> ואבי שמעי<sup>30</sup>: (6) ואלה בני אהוד<sup>31</sup>  
 7<sup>b</sup> אלה הם ראשי אבות ליושבי גבע ויגלום<sup>32</sup> אל מנחת<sup>33</sup>: (7<sup>b</sup>) והוליד  
 8 את ענא<sup>34</sup> ואת אחיהר<sup>35</sup>: (8) ואחיהר<sup>36</sup> הוליד בשדה מואב מן  
 9 פלגשו ושמה בערא את חושים<sup>37</sup>: (9) ויולד מן חדש אשתו את  
 יובב ואת צביא ואת מישא<sup>38</sup> ואת מלכם ואת יערן<sup>39</sup> ואת שביה<sup>40</sup>  
 ואת מרמה אלה בניו ראשי אבותם:  
 11 13 (11) וחשים<sup>41</sup> הוליד את אביטוב ואת אלפעל (13) וברעה ושמעי<sup>42</sup>  
 המה ראשי האבות ליושבי אילון<sup>43</sup> המה הבריהו את יושבי גת  
 14 (14) ואחיהם ששק<sup>44</sup> וירמות:  
 12 +  
 17, 18 (12 + 17, 18) ובני אלפעל<sup>45</sup> עבר<sup>46</sup> ומשלם<sup>46</sup> וחזקי<sup>47</sup> [וחבר]<sup>45</sup>  
 וישמרי<sup>48</sup> הוא בנה את אונו ואת לד<sup>49</sup> ובנותיה: וינאליה<sup>50</sup> ויובב<sup>51</sup>  
 15 16 (15) חבדיה ועדר [ועדר]<sup>52</sup> (16) ומיכאל וישפה<sup>53</sup> ויוחא<sup>54</sup> בני  
 ברעיה:  
 19 20 (19) ויקים חכרי [חכרי]<sup>55</sup> (20) ואליועני וצלתי ואלילאל  
 21 22 (21) ועריה<sup>56</sup> ובראיה ושמרת<sup>57</sup> בני שמעי<sup>58</sup>: (22) וישפן ועבר  
 23 24 ואלילאל (23) ועברון חכרי וחנן (24) [וחנניה]<sup>59</sup> ועילם וענתתיה(?)<sup>60</sup>  
 25 (25) ויפדיה ופניאל בני ששק:  
 26 27 (26) וישמרי<sup>61</sup> ושחריה<sup>62</sup> ועתליה (27) ויערשיה<sup>63</sup> ואליה חכרי  
 בני ירמות<sup>64</sup>:  
 40<sup>b</sup> (40<sup>b</sup>) כל אלה מבני בנימן:

## C.

<sup>1</sup> MT אִשְׁבֵּל ΣΑΒΑ = ΑΣΒΑΑ. MT adds השני (see Hogg, *J. Q. R.*, XI, 109 with note 4).

<sup>2</sup> So Hogg, § 8; MT ואחרח. <sup>B</sup> Ιαφαηλ = Ιαχαηλ—i. e. אחאל, where אֵל has taken the place of an objectionable divine name (חַר or רָע ?). Gen. xvi. 21 ואחי וראש; Num. xxvi. 38 אחירים. MT adds השלישי.

<sup>3</sup> So Hogg, § 8; MT נוֹחָה, נעמה = נומה; cp. <sup>B</sup> ωχα = \*מוכה. Gen. xvi. 21, Num. xxvi. 38 נמען. MT as usual adds הרביעי.

\* MT רפא (פ) for גר (פ) (Hogg, § 8). MT adds החמישי (cp. 1). The corrupt group ואחריו ונחה ורפא was emended on the margin thus: ונעמן ואחיה (איה<sup>ב</sup>) ונרא, which made its way into the text in vers. 4, 5 and again, as ונעמן ואחיה ונרא, in ver. 7 (cp. Hogg, § 8). Here the divine name רע is displaced by יה.

<sup>5</sup>  $\mathfrak{G}^B A\Lambda EI = A\Delta EI[P]$ , 77N;  $\mathfrak{G}^A A\rho\epsilon\delta$ .

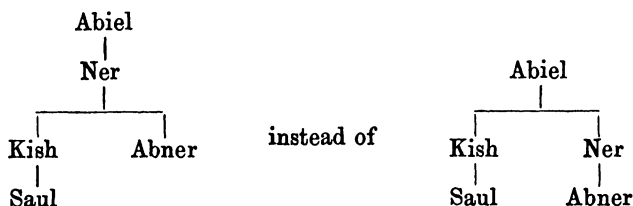
<sup>6</sup> Θ<sup>B</sup> Ρωφαρφακ, Θ<sup>A</sup> Σουφαν, Θ<sup>L</sup> Ρεπφαμ = DDW.

<sup>7</sup> So Hogg, § 8; MT חורם,  $\mathfrak{U}^L$   $\text{Apovam}$ =חרום,  $\mathfrak{U}^B$   $\text{Oum}$ =חוחם; Num. xxvi. 39 חופם, Gen. xlv. 21 מפים.

<sup>a</sup> So Hogg, § 11; MT וּבְנוּ הַבְּכוֹר (Verses 30-38 are repeated in ix. 36-44.) Before these words are inserted from ix. 34 f. the following sentences: אֱלֹהֵי רָאשֵׁי אֲבוֹת לְתַלְדוֹתָם רָאשִׁים אֱלֹהֵי יִשְׂרָאֵל בִּירוּשָׁלַם; וּבִנְבִיעָן יִשְׁבוּ אֲבִי נִבְעָן (ix. 34 adds יְעֹזָאֵל) וְשֵׁם אִשְׁתּוֹ מַעֲכָה;

<sup>9</sup> עברון is probably only a variant of צור, 1 Sam. ix. 1 צרור, LXX צר; so also גורר (Ⓞ<sup>B</sup> here Δουρ, in ix. 37 Ιεδουρ—i. e. Γεδουρ), which has made its way into the text at ver. 31.

<sup>10</sup> MT וקיש ובעל ונרב MT<sup>B</sup> καὶ Κεῖς καὶ Βααλακαῖμ (Ⓜ<sup>A</sup> Βααλ καὶ Νηρ) καὶ Ἀδαδ (Ⓜ<sup>A</sup> Ναδαβ). In ix. 36 MT has ונר ובעל וקיש, where בעל takes the place of Kish's father אביאל of I Sam. ix. 1. נר is a correction of נרב and corresponds to the נר of ver. 33. The persons here named were originally connected genealogically and are here made brothers wrongly. An indication of their real relation is preserved in ואחיו—i. e. וְאָחָיו—in ver. 32, which can refer only to Kish. The original text probably read: צור בעל בְּנֵי נֵר בְּנוֹ קִישׁ ובני בכר [עברון] צור בעל בְּנֵי נֵר בְּנוֹ קִישׁ. The statement (ver. 33) that Ner was the father of Kish, and therefore the grandfather of Saul, rests on a misunderstanding of I Sam. xiv. 50: וְשָׁם שָׂר צִבְאוֹ אַבְנֵר בֶּן נֵר דוֹד: (father's brother) was referred to Abner instead of Abner's father Ner, and then according to the present text of Samuel, Abiel was made father of Ner alone: thus—



<sup>11</sup> viii. 31 MT חכר,  $\mathfrak{G}^B$  καὶ Ζαχουρ,  $\mathfrak{G}^L$  καὶ Ζεχρι.

<sup>12</sup> MT omits מקלות in ver. 31. There is a מקלות among David's heroes (1 Chron. xxvii. 4).



<sup>13</sup> In ix. 38 MT has שמאם, Ⓢ Σαμαα. MT adds נגר אחיהם ישבו בירושלם עם אחיהם.

<sup>14</sup> 2 Sam. ix. 12 has מִיָּבָא.

<sup>15</sup> Ⓢ Φιθωθ, = Pa<sup>1</sup>-n-Dhwt, "he of Thoth."

<sup>16</sup> Ⓢ Μελχιηλ, Ⓢ<sup>B</sup> μελχηλ, μαλαχι, Ⓢ<sup>A</sup> μαλωθ, μαλωχ.

<sup>17</sup> viii. 34 תֹּאדֶנֶ, תַּחֲרֶנֶ, and פִּיתוֹן (?) are plainly Egyptian names; compare יֶרֶחַע (read יַחֲרַע?), an Egyptian slave (1 Chron. ii. 34).

<sup>18</sup> Ⓢ<sup>B</sup> Ζακ, ix. 42 Αχαζ, Ⓢ<sup>A</sup> Χααζ, Ⓢ<sup>L</sup> Αζαζ. These various forms must conceal a non-Hebraic name.

<sup>19</sup> Ⓢ<sup>B</sup> Ιαδα = יַעֲדָה; Ⓢ<sup>L</sup> Ιωδω, ix. 42 MT יַעֲדָה, Ⓢ<sup>B</sup> Ιαδα = יַעֲדָה, Ⓢ<sup>L</sup> Ιωδα.

<sup>20</sup> Ⓢ<sup>B</sup> Σαλαιμαθ = Γαλεμαθ, ix. 42 Γαμελεθ = Γαλεμεθ, Ⓢ<sup>L</sup> Αλεφ.

<sup>21</sup> Ⓢ<sup>B</sup> Σαλμω, ix. 42 Γαζαωθ.

<sup>22</sup> Ⓢ<sup>B</sup> Μαισα, Μασσα.

<sup>23</sup> Ⓢ<sup>B</sup> Βαβα, Βααβα, Ⓢ<sup>A</sup> Βααβα, Βαβα, Ⓢ<sup>L</sup> Βααβα, MT בַּנְעָא.

<sup>24</sup> viii. 37 רַפָּה, Ⓢ<sup>B</sup> Ραφαί.

<sup>25</sup> Only five are mentioned. It would seem that the sixth should be Eshek, in which case we should read, in ver. 39, אֶחָיָהֶם "their brother," instead of אָחִיו "his brother."

<sup>26</sup> Ⓢ<sup>B</sup> ΑΣΗΛ = ΑΣΗΧ = עֲשֵׁץ, of the form *fa'il*<sup>an</sup> from an intransitive stem עֲשֵׁץ, "be oppressed."

<sup>27</sup> Ⓢ<sup>B</sup> Αιλαμ, Αιλειμ, perhaps better אֵילֹן.

<sup>28</sup> Ⓢ<sup>B</sup> καὶ ΓΑΓ (read ΓΑΣ) = וַעֲשֵׂ.

<sup>29</sup> MT ואֶבְיָהוּר; cp. Ed. Meyer, *Entstehung des Judentums*, 161, n. 2; Hogg, § 8, end. The true pronunciation of the name אֶבְיָהוּר in Judges iii. 15 ff. (Ⓢ Αωδ) is אֶבְיָהוּר, an abbreviation of אֶיִבְיָהוּר, אֶיִבְיָהוּר (see Marquart, *Fundamente israelitischer u. jüdischer Geschichte*, 24).

<sup>30</sup> Ⓢ<sup>B</sup> καὶ Αβεισαμας, MT אַבִּישׁוּעַ. The reference is to נָרָא (2 Sam. xvi. 5).

<sup>31</sup> MT אַחֲזָר.

<sup>32</sup> MT וַיִּגְלֹם. Hence the gloss הוּא הַגֶּלֶם (read יִגְלֵם with Ⓢ ITAAM — i. e. Ιγλαμ), which has made its way into ver. 7. יִגְלֵם a place-name otherwise unknown (Hogg, § 4), perhaps גִּלְיָם, 1 Sam. xxv. 44, Is. x. 30?

<sup>33</sup> Ⓢ<sup>B</sup> Μαχαναθει = מַחֲנַת. The text is in disorder. In מַחֲנַת there is hidden an unknown place-name.

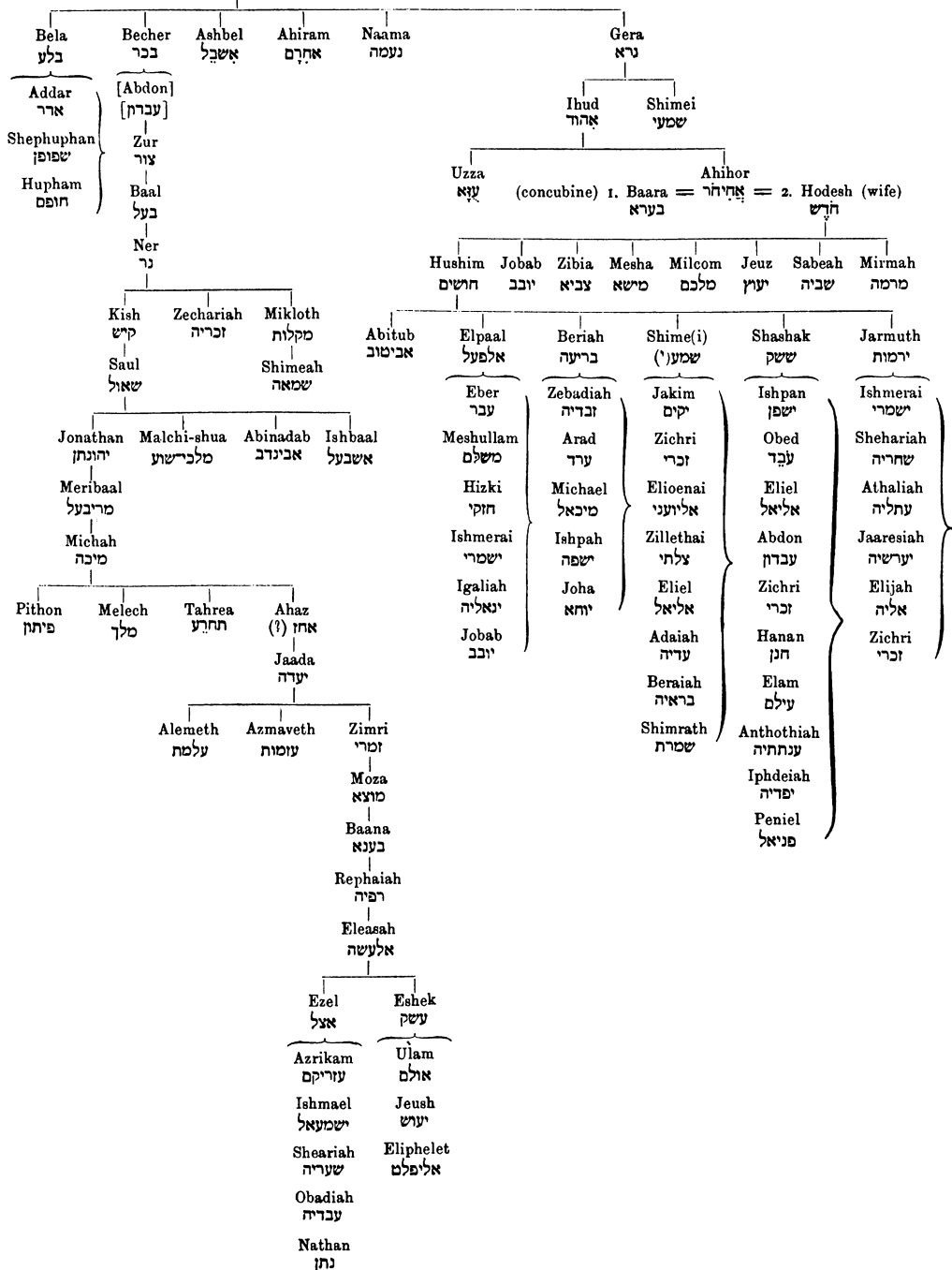
<sup>34</sup> Ⓢ<sup>B</sup> NAANA (the first N is due to dittography) from AAZA.

<sup>35</sup> MT אַחֲיָהוּר, Ⓢ<sup>B</sup> Ιαχειχωλ = Ιαχειχωδ, Ⓢ<sup>L</sup> Oua. We have here a name compounded with the Egyptian divine name חֹר, Horus.

<sup>36</sup> MT וַשְׁחָרִים. Over חַר was written the correction שְׁחַר with the abbreviation כ, which indicated that here an emendation was to be made, therefore אַחֲיָשָׁחַר (cp. vii. 10).

<sup>37</sup> Conjectural. MT has מִן שְׁלָחוּ אֹתָם חֹשִׁים וְאֵת בַּעֲרָא נִשְׂיוּ; Ⓢ<sup>B</sup> μετὰ τὸ ἀποστέλλαι αὐτὸν Σωσιν (read αὐτοὺς ὡσεν) καὶ τὴν Ιβααδα γυναικα

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αὐτοῦ. <sup>37</sup> μετὰ τὸ ἐξαποστεῖλαι αὐτοὺς αὐτόν, καὶ Ωσεὶμ καὶ Βαδαα γυναικὸς αὐτοῦ: corrected after the ordinary text. On חשים, cp. vii. 12. The original text aimed at drawing a clear distinction between full-blood and half-blood sons of Aḥiḥor. The present text is corrected after פלגישו had been corrupted into שלחו so that חשים had to be taken for one of the wives of שחרים. It is possible that the name of the concubine was added on the margin, perhaps as בערא שמה with the sign מ. This would give the simplest explanation of the present confusion.

<sup>38</sup> Probably a later form of the Moabite מישע (2 Kings iii. 4), properly משע, <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup>

<sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup>

<sup>41</sup> Conjectural (so Hogg, § 2). MT ומחשים .

<sup>42</sup> MT ומשע ; cp. ver. 21.

<sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup>

<sup>44</sup> MT ומשע ששק, <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup>

<sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup>

<sup>46</sup> Ver. 12 משעם, <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup>

<sup>48</sup> So MT in ver. 18 = יִשְׁמְרִיהָ; <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup>

<sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup>

<sup>51</sup> These two names only in ver. 18.

<sup>52</sup> A variant of ערר. <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup>

<sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup>

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<sup>55</sup> Variant of זכרי.

<sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup>

<sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup>

<sup>58</sup> So <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup>

<sup>59</sup> Variant of חנן. <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup>

<sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup>

<sup>61</sup> MT ומשמרי, <sup>62</sup> <sup>63</sup> <sup>64</sup>

<sup>62</sup> <sup>63</sup> <sup>64</sup>

<sup>63</sup> <sup>64</sup>

<sup>64</sup> MT ירחם.

The genealogy is therefore as shown in the accompanying table.

J. MARQUART.